ERRATA.

Pag. 20. l. 28. r. propositions, p. 26. l. 13. r. importunings, p. 29. l. 11. r. understands not and p. 31. l. 12. r. the event, p. 33. l. 27. r. whither H. 8. p. 36. l. 22. r. insensati.

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Pag. 20. l. 28. r. propositions, p. 26. l. 13. r. importunings, p. 29. l. 11. r. understands not and p. 31. l. 12. r. the event, p. 33. l. 27. r. whither H. 8. p. 36. l. 22. r. insensati.

MEDICE CURA TEIPSUM. MDCLV

OR THE

Apothecaries Plea

In ſome ſhort and Modeſt

ANIMADVERSIONS,

Upon a late Tract Entituled

A ſhort view of the Frauds and Abuſes of the Apothecaries,

AND

The onely Remedy by Phyſicians making their own Medicines,

By *Chriſtopher Merret* Doctor in Phyſick, &c.

From a Real Well-wiſher to both Societies.

Terent. *Tantúmne eſt ab re tuâ otii tibi,*
Aliena ut cures ? ——

BIBLIOTHECA BODLEIANA

LONDON,
Printed for *W. Miller*, at the Gilded Acorn in S. *Paul's* Church-yard, near the little North-door. 1671.

Some ſhort and modeſt Animadverſions, upon a Tract of Doctor *Merrett's*, Entituled, *A ſhort view of the Frauds and Abuſes of Apothecaries, with the Onely Remedy*, &c.

Tandem Aliquando.

AFter the Revolution of ſome Moneths paſt, wherein the world may have taken notice of ſeveral invective and provoking Language, vented by the Author to the diſeſteem and contempt of Apothecaries in general, with intention to invade the profeſſion, and to deſtroy the very being of a Corporation of the City of *London*, which hath for many years been conſtituted, and approved of: by whoſe good Laws and induſtry the whole Series of Pharmacy ſince their conſtitution hath been improved to as high and laudable a pitch, as in any forreign Nation or Republick whatſoever. It ſeems now notwithſtanding that the Apothecaries not having much concerned themſelves

as to their publick Vindication from those many and scandalous aspersions in all this time, but (like a Company of stout valiant men, that I may use *Tully*'s Ironical Language in his *Orat. in Catilin. Nos autem viri fortes satisfacere Reip. videmur, si* --) have satisfied themselves to acquiesce in modest silence; which hath made the Criminator proceed still to insult over them, willing to make the world believe that their silence speaks them really guilty. The consideration hereof hath prevail'd with me now at last, though an unfit person, and contrary to my *Genius*, yet being a real well-wisher to both the Societies of Physick and Pharmacy, to endeavour to vindicate the cause of the Apothecaries (though not at all commissionated by them) and to evidence to the World, that all is not Gospel, which the Criminator hath alledged. And though possibly I may be called Ignorant-fellow, and Illiterate-fool for my pains, (and indeed I pretend not higher) nor do I expect less from the Criminator, *Nolo altum sapere:* yet Children and Fools often-times speak truth (if our *English* proverb be true, which I shall endeavour to make good.) Therefore that I may according to that small capacity I have shoot that Fools bolt of mine in some measure to clear the Company from those aspersions unjustly charged upon them, I shall adventure upon it, not willing to deliver any thing which may give any just offence to either Society, but rather (if it be not too much presumption in me to hope to bring about) to create a right understanding betwixt them, but

---- *Hand*

---- *Haud equidem tali me dignor honore.*

Tis true, I am no Philoſopher, nor yet pretender to Learning, and therefore (*impar congreſſus,*) and more cannot be expected from me at beſt, than truth and plain *Engliſh*.

In Order to this enſuing Vindication I do ſeriouſly and really declare.

1. That it is not in my thoughts to vindicate any private perſon, member of the Company of Apothecaries, in any unlawful action, or uncivil deportment towards any of that Honorable Society of the Colledge of Phyſicians.

2. Nor ſhall I go about to countenance any members of that Corporation to take upon them the practice of Phyſick, but to adviſe them rather to keep within their lawful bounds, and to mind their own buſineſs, and employment, which they have been, or at leaſt ſhould have been, bred up to, and verſed in; *Quam quiſq; nôrit artem, in eâ ſe exerceat, & in eâ verſetur.* Let them not act beyond what reaſon and the known Laws of the Land will bear them out in; *Tractent Fabrilia Fabri*; And let them not entrench upon the Phyſicians profeſſion, but in all lawful ways, ſo far as becomes them, be ſubſervient to them in all their rational commands and preſcripts.

3. Neither ſhall I plead for ſuch as are diſhoneſt or negligent in their own profeſſion. I doubt not, but that the Company of Apothecaries will be vigilant and induſtrious to find out, and diſcover all

ſuch

ſuch perſons, *ut pœnas luant debitas*, to puniſh ſuch according to their merits, as far as their power will extend.

4. Nor ſhall I preſume in the leaſt (*longè longè abſit!*) to derogate from, or leſſen th' authority, or preheminence of that Honorable Society of the Colledge of Phyſicians, which they may juſtly claim over th' Apothecaries, grounded upon the foundation of Law, Equity and Reaſon. And ſo much I preſume hath ever been and will be acknowledged by the Company, who are as unwilling to entrench upon, or infringe, any of the juſt Rights and Priviledges of that Honorable Society, as they are willing and ready and obliged to preſerve their own: and are ready to hearken to any expedient for the reconciling the unhappy differences betwixt the two Societies. I hope it will not lie at their doors (as I hear ſome of the chief of them ſay) if there be not a happy concurrence; *faxit Deus*!

Having therefore now declared, what I ſhall decline in theſe following lines, I ſhall take the boldneſs to make it my buſineſs as well to doe the Honourable Society of Phyſicians right, as to vindicate the Company of Apothecaries and the honeſt members thereof from thoſe Criminations of the Worthy Doctor, and to invalidate his Allegations and Arguments, together with his *Only Remedy*. And this I ſhall endeavour to do by offering ſome Short and Modeſt Animadverſions upon them, or at leaſt upon ſuch of them, as are moſt material for the world to take notice of. And then *ſub Judice Lis eſt*. Let all Judicious ſober perſons judg where the miſtake lies.

There

There came forth in Print ſome Months ſince a ſevere Treatiſe Entituled *A ſhort View, &c.* as in the Title Page --- Wherein the Author hath not only been ſo free with th'Apothecaries, as to call them *Illiterate fellows, liars, diſhoneſt, pittiful fellows, pittiful Ignorant ſouls, praters* and what not: but alſo hath taken upon him to aſperſe moſt of his own profeſſion, who are in the general, perſons of known Integrity, Learning, Sobriety and honour; ſome of them he entitles, *unworthy Phyſicians, covetous, wanting parts; neceſſitous perſons*; as appears in his fourteenth page of his firſt Edition. Others he accuſeth of *Lazineſs, Ignorance, want of will to do good for the ſick:* pag. 68. of his ſecond Edition. Nor is it the firſt time that the Worthy Doctor hath vented his diſpleaſure againſt ſome of the moſt Eminent Fellows of the Colledge, though contrary to his expectation and intention, nor much to his own advantage, or their detriment. But why worthy Doctor ſo angry at your Colleagues? Why ſo cenſorious upon ſuch of them as do not comply with your deſign that they muſt be admoniſh'd? Have they need of ſuch a Monitor? In good time *Domine* Doctor, *Eône Imprudentiæ ventum eſt?* a little more prudence in my opinion might have done you no hurt. And therefore as a Learned Doctor in Phyſick and a Colleague hath candidly, yet modeſtly expreſſed himſelf lately to the like purpoſe. *I would not have you think*, ſaith he, *I am now juſtifying every member of our Society in every thing. We are not (perhaps) all prudent and good natur'd*

natur'd men. I conceive that to be the ſence, and perhaps more of that Colleague, as alſo I doubt not but that he ſpeaks the ſence of the reſt of the Honourable Society in the ſame particular, to whom the Criminator is ſufficiently known with his deportment.

But theſe things are but preliminary. I ſhall now according to promiſe make ſome Modeſt Animadverſions in order as I find them, that require anſwering.

Firſt, in his frontiſpice, or title page, I take notice of theſe enſuing words, *A ſhort view of the Frauds and Abuſes of the Apothecaries* &c. and of *the Only Remedy thereof by Phyſicians making their own Medicines.* I fear Worthy Doctor that the *Engliſh* proverb may here be verified, that *The Remedy will prove worſe than the diſeaſe*, and I hope I ſhall make it appear. Next in the ſame title page in the cloſe of it, the Worthy Doctor quotes an ancient Diſtich *in Medicaſtros*, againſt Mountebanks,

Fingunt ſe Medicos omnes, Idiota prophanus,
Nutrix, et Tonſor, Pharmacopæus, *Anus.*

Which Diſtich he hath perverted, and Metamorphos'd the perſons, ſhuffling in *Nutrix* and *Pharmacopæus* into the *pentameter* in ſtead of *Judæus*, and *hiſtrio*, which two former are not found in th'Original. Conſult *Lobel* in his *Proœmium* to his Animadverſions upon *Rondeletius* his *Officina Pharmaceutica* Dedicated to the Colledge of the Phyſicians of *London*

London, and Printed *Anno* 1605. The Original there quoted, is,

Fingit ſe Medicum quiſquis, Idiota Profanus,
Judæus, Monachus, Hiſtrio, Raſor, Anus.

But that's not all, for he hath cauſed *Pharmacopœus* to be Printed *Typis diſtinctis* in another Character, in a Capital Letter, as if he had a deſign *digito monſtrare*, to point him out for his Capital enemy, and the reſt to ſtand by *pro formâ tantùm. Dat veniam Corvis, vexat cenſura Columbas*, which in plain *Engliſh* is comprehended in this Diſtich,

Crows, and Rooks have leave to fly,
But the poor Pigeons they muſt die.

Durus eſt hic ſermo! A hard cenſure from the *quondam Cenſor!* but what remedy? *ſtatutum eſt; notat & deſignat oculis ad cædem unumquemq; noſtrûm*, may the poor Potecary ſay, as that Eloquent *Cicero* in his *Orat. in Catilin.* *Cic. Orat. in Catilin.*

Next to the frontiſpice, the firſt page of the matter marked *pag.* 5. Occurres the Worthy Doctor's Apologetical Preface in order to his Noble atcheivements, and his taking a new trade upon him. *Pag.* 5.

Doubtleſs it will ſeem ſtrange to moſt men, that after thirty years not unſucceſsful practice in this great City, I ſhould now at laſt forbear ſending my bills to Apothecaries. D. *M.*

I ſhall not undertake or preſume to put any eſti-

mate upon the Worthy Doctors proficiency in his thirty years practice, neither how succesful or unsuccesful he hath been in all this time (it is above my Sphere to determine;) but shall rather refer the Reader to something lately published by an intelligent knowing person of the same faculty, who is able to make right judgement in the case, and it is *totidem verbis*.;

If we might take an estimate of his parts from his writings, 't was manifest he might better employ his time in studying the Method of Physick than in Composing of Medicaments: that after thirty years practice 'twas evident he understood not the Rudiments of that Noble Science, nor could state a case therein.

But I pass that, not willing to recriminate, or retaliate, but modestly and calmly to endeavour to vindicate the Apothecaries from the Worthy Doctor's uncivil and unkind reflexions.

Pag. 6. In the next page he proceeds to Apologize for himself, telling you what a *publick spirited man* he is, and that he hath no other design but the *good* of his Country men, and to do Mankind good by restoing his profession to it's ancient and deserved honor.

But *Quid verba audio cum facta videam?* To what purpose do I hear words, against actions that are point blank to the contrary? 'Tis in plain tearms no more than *Verba dare*, which is in plain *English* no less than to deceive and delude.

— Sed famam extendere factis
Hoc virtutis opus. —

And

And that he may put the better gloſs upon the ſharpneſs of his writings, he would make you believe he does but ſpeak the Common language of all Phyſicians, wherein certainly the Colledge of Phyſicians are very little beholding to him, and certainly he deſerves to be called to a *Redde rationem.*

In the next place he tells you of a book that came forth from an *Inquiſitive* perſon the year before upon the ſame Subject, which becauſe the Company of Apothecaries have not given anſwer to, he takes it *pro conceſſo*, that their ſilence hath rendred it Authentick. But why, from an *Inquiſitive* perſon? *Cum vides velatam, quid inquiris in rem abſconditam?* but I conceive the Worthy Doctor put him upon this Inquiſition intending to make uſe of him as his *Prodromus*, but it ſeems he came ſhort, as he intimates, and was not Satyriſt enough as the Worthy Doctor conceiv'd, and therefore himſelf will undertake to make it up, and to ſtrike the nail home to the head. So that I ſhall wave to return any anſwer to that, nor did the Company of Apothecaries think it convenient to anſwer it, unwilling to engage in any quarrel of that nature without further provocations; conceiving that any ſober perſon might eaſily diſcover the ſcope and drift of it. And beſides 'tis probable that the *Inquiſitive* perſon being but a young Doctor, or at that time no Doctor but a Student in Phyſick, might not ſpeak ſo much his own ſence as the ſence of ſome ſuch Suborner, who might be willing to make uſe of him to break the Ice, like as 'tis in the ſtory of the Ape, that made uſe of the young Catling's foot to pull the roaſted Cheſt-

nut out of the fire, not willing to burn his own Paw. Besides this *Inquisitive* person did it as himself acknowledges *currenti calamo* in haste, and though the person be an Ingenious Learned man, yet we know the old proverb, *Canis festinans* —— I wish he had taken the advice of some more considerate, sober, and Judicious person before the publishing: I believe it might have turn'd to a better account.

The Worthy Doctor goes on, hoping to prove that these abuses complain'd of, as he saith, by all sorts of persons, arise from this only cause that Physicians make not their own Medicines, *Exitus acta probat.* -- still he proceeds. ---

Pag. 7. But before I descend to particulars I shall first lay down this Proposition, their own confession, and in their own Language, *viz.* That *they may be the veryest knaves in* England. *Because they may put in bad Ingredients, and more or less, or substitute one thing for another; and all this without being detected, and consequently not to be punished* —— *Quid inde?* What doth the Doctor infer from hence? How doth this advance your cause? *Novimus & qui te* —— If the Doctor takes the *Knave* Apothecaries trade upon him; this puts in bad Ingredients, and the Doctor may put in worse with less suspicion of being detected, having no supervisor; he may say as *Cato* once, when he had got the Sword in his own hands, and no body with him, *Sum mei Juris*; he may be his own Carver. Whereas the *Knave* Apothecary hath not only servants whose eyes are still upon him, but Censors of the Colledge, and Wardens

Wardens of the Company to ſearch and call to account; ſo that for fear, if not for conſcience, he may prove the honeſter man. *Turpe eſt Doctori* ——

Hoc ſuppoſito, that the Doctor hath more opportunity to be as bad, or worſe, than the *Knave* Apothecary, what hinders then according to his own inference that it may not as clearly follow, that whatſoever deceit covetous wits can invent, may at leaſt be ſuſpected to be uſed by the Good Doctor? If there be not the ſame reaſon for the one, as for the other let the world judge. And by the ſame conſequence what great reaſon I pray will there be for any future Allegations of the Doctors to gain belief? And here it ſeems he hath done with the poſſibility of an Apothecaries being the *veryeſt Knave* in *England*, and I alſo have given my thoughts in plain *Engliſh* of the probability of the Doctors outſtripping the *Knave* Apothecary, by reaſon of his better opportunity, and leſs fear of being detected.

Moſt men wonder that this Corporation being but of few years ſtanding, &c. Pag. 8.

Hoc nihil ad Rhombum! This is plain enough to be a piece of pure Envy, *Invidus alterius rebus* ——

Next in order he ranks up the frauds by them committed, as,

1. *They uſe Medicines quite contrary to the preſcription.*

2. *They falſifie the grand Compoſitions of the* London Diſpenſatory, *and put them not to open view* ——

I believe there may be ſome ſuch perſons, that may be ſo diſhoneſt as to uſe theſe indirect ways, and

are

are ſo crafty by their ſubterfuges as to evade the ſearches both of the Colledge and the Company of Apothecaries, who are Authoriſed to that end; but what is this to purpoſe? grant it to be ſo! ſhall the whole Profeſſion with the honeſt Profeſſors thereof ſuffer therefore? and their good Name Trade and Livelyhood, ſhall they be taken away becauſe there are *Knaves* of the ſame Profeſſion? Nay I conceive rather that honeſt men ought to be the more valued, and the Corporation, which do their endeavour by all the beſt means they can to diſcover any ſuch frauds, and to puniſh the Authors, ought to be never the leſs eſteemed.

So alſo for the *Sophiſtication of Chymical Oyls*, which he ſeems in the general to charge upon the Chymiſts. I ſhall in brief let him know that there be many Apothecaries deſtil them themſelves and make all their Chymical preparations, which are in uſe. And the Company is now *inter ædificandum* preparing a Laboratory as I am informed, that ſuch as have not conveniencies at home to prepare ſuch things, may have them faithfully prepared there, where care will be taken of the honeſt and faithful preparing of them.

Pag. 12. 6. *Many of the* London *Apothecaries, and moſt of the Countrey Apothecaries buy of the Whole ſale-men, who do ſome of them confeſs they cannot ſell their Medicines honeſtly made, at ſo low rates as they do, which implyes that ſuch do not make them honeſtly.*

This is ſomething Doctor that you ſay, that I ſhall not oppoſe you in. But what doth this concern ſuch as make all their Compoſitions themſelves, or buy them

them at leaſt of ſuch Retail Apothecaries as they know to make them faithfully, and truſt not to the Whole-ſaleſhops at all? and ſuch I conceive are moſt Apothecaries who have any conſiderable employment. If any do otherwiſe, I plead not for them; though I doubt not but there may be ſome Whole-ſale Apothecaries honeſt men, and ſuch as make good Medicines faithfully, *Caveat Emptor*! Let the Countrey Apothecary, or any other that are enforced to make uſe of them endeavour to pick out the honeſteſt, though not the cheapeſt!

As to his following Criminations the ſeventh and eighth I paſs, as not worth the Anſwering, and to the ninth, I ſhall ſay no more, but *Riſum teneatis amici*, who can forbear laughing at the Seedman and the Worthy Doctors man? But, *Pag.* 13.

Quid domini facient, audent cum talia fures?

If the Doctors man be ſo bold as to bring ſuch ridiculous tales home to his Maſter, what will not the Worthy Doctor himſelf do to encourage him further and to make it good?

10. *By reaſon that more frauds may be committed by the Apothecaries than by any other Trade, and by ſuppoſition that gain will tempt moſt men —— I ſay that this ſeems to be the cauſe, why they have two Supervifors ſet over them more than any other Company.* *Pag.* 14.

To this I anſwer, that if gain will tempt moſt men to diſhoneſt actions, eſpecially when they may act undiſcovered, the Worthy Doctor is a man, and a man,

man that loves gain as appears, and why may not he more easily be tempted to dishoneſt actions? eſpecially when he may act alone, having turn'd the *Knave* Apothecary off, and having no Superviſors ſet over him, neither Cenſors of the Colledge, nor Maſter and Wardens of the Apothecaries to detect him. This *Auri Sacra fames* —— the Golden-fees I fear may tempt ſuch a man, —— *quid non mortalia cogit* —— ?

Pag. 14. The next thing is th' *enlarging and multiplying their Bills and Medicines*, and this is comprehended in nine Criminations. To the firſt eight I have not much to ſay. The Colledge have power by their Charter to puniſh ſuch as are guilty in that kinde; nor does this concern the Company, who approve not of any ſuch actions, nor do they own them, being not warrantable, nor juſtifiable.

Pag. 15. As to the ninth, *But their principal art of all is to cry up, and bring in to Patients ſuch unworthy Phyſicians, who through Covetouſneſs do, or through meanneſs of parts or want muſt, comply with th' Apothecaries intereſt.* Pag. 15. *of the firſt Edition.*

To this I reply, that it is no marvel that th' Apothecaries are ſo Criminated, when Phyſicians allowed of by the Colledge ſhall be ſo calumniated by him; and beſides to riſe up to that pitch of Envy, as to deny them ſo much as good Language from th' Apothecary: they muſt not (forſooth) be call'd *Good Phyſicians*. Now theſe Phyſicians whom this Gentleman ſo much decryes are either Fellows of the Colledge, or Candidates; however, ſuch as are approv'd of by the Colledge: otherwiſe I preſume the Criminator

minator would not have conceal'd it. But however they are Physicians, and called *Good* Physicians, and yet higher by some, as the Doctor intimates and stomacks at, *Good Apothecaries* Physicians. Why Doctor? You may possibly have as large and high *Encomiums* conferr'd on you, as any of them have. A Physician, nay a *Good* Physician, a great Philosopher or a great pretender to it, a *Learned* Physician. Nay since there is a title that the Doctor seems to bear himselfe high upon, *One of the Fellows of the Colledge of Physicians* London, and thereupon may think himselfe undervalued to have his Juniors (which, happily, are no Fellows of the Colledge) to be so courted with Good language, and to outbeard him that hath been a long time Fellow, therefore it is not denied, that he may not be baulked of his due merit; nay 'tis evident enough and without dispute that he is and hath been a long time a Fellow of the Colledge, and possibly a *Good* Fellow too; for he hath done many *good* offices for the Colledge interest; a *Good* Steward when time was; and therefore why he should be debarr'd of any *Good* Epithete, I see no reason, τὸ Καίσαρι Καίσαρι. But under favour Good Doctor, you are a little too bitter against your Colleagues, enlarging your subsequent discourse to their disparagement, and vilifying, in Language not beseeming a fellow of so honourable a Society, those of your own faculty.

To advance the prices you shall hardly ever see a bill without Bezoar or Pearl in it to make people think them very chargeable: whereas sometimes there is not above a grain or two of those dear Ingredients Pag. 18.

in it.] This does not *ſonare Collegam Londinenſem*, it doth not ſound as if it ſhould come from the Pen of a Fellow of the Colledge; the more underſtanding Colleagues preſcribing familiarly in a Cordial Julep one hundred or an 100 and twenty grains of Pearl for ſuch Patients as are able to pay for it.

And further Learned *Zwelfer* (who was bred an Apothecary as appears in his Preface to his Animadverſions upon *Auguſtan*, whom the good Doctor is pleaſed to mention elſwhere with a great deal of honour as he well deſerves in many things I dare not ſay in every thing,) in his *Animadv. in Confect. Aromat. Claſſ.* 11. tells us *totidem verbis*; *vidi non ſemel integras drachmas lapidis bezoar & perlarum orientalium pro doſi inſigni cum emolumento aegrotantibus porrectas eſſe* —— *I have ſeen and that not once*, ſaith he, *whole drammes* (which is ſixty grains) *of Bezoar ſtone, and Oriental Pearls for a doſe given with very good or ſignal ſucceſs.* And therefore the Criminator might very well have ſpared this Advance and ſalved his Credit: but we will allow him his grains. It ſeems by this that he is ſeldom call'd to any conſultation with ſuch of his Ancient Colleagues, who underſtand the *Materia Medica* a little better.

Pag. 19. *By reaſon of the Dear Bills of Apothecaries many are deterred from going to the Phyſician, and run to common Mountebanks.*

The Worthy Doctor is ſtill clamouring againſt the Dear Bills of Apothecaries. This bait he thinks will take beſt, becauſe every body in common prudence would be as ſaving as they may. And I cannot

cannot ſay but that 'tis commendable ſo to be; but *Incidet in Scyllam qui* —— The patient that goes from the Apothecary to this good Doctor for his Medicines or Phyſick, thinking to ſave by it, will certainly, as we ſay, leap out of the frying pan into the fire. Nevertheleſs I ſhall not go about to excuſe any Apothecary, that ſhall in his prices ſet higher rates, than equity and conſcience will allow, as that perſon that made the Patient pay twenty four ſhillings for twenty four ordinary Pills, as Doctor *C. T.* intimates (but ſuch a one is but *è millibus unus*; I have no plea for him, or any ſuch.) Onely thus far I ſhall plead for ſuch Apothecaries, as make uſe of the beſt Ingredients, and make their Compoſitions faithfully, and diſpence Phyſicians Bills conſcientiouſly, and in order to perform their truſt are willing to be at any charge though extraordinary, and not to ſtand ſo much upon the dearneſs, as upon the goodneſs and ſoundneſs of the Ingredients, though poſſibly they may coſt three or four times as much as others more frugal and leſs conſcientious do buy for; I ſay then I deſire to be ſatisfied, whether ſuch an Apothecary (and ſuch to my knowledge there be) may not with a ſafe conſcience allow himſelf the liberty of a competent proportionable gain, and the Patient, all things conſidered, no whit injur'd by it. *Eſt modus in rebus -- Sit modo ſecundùm æquum & bonum!* for to buy dear and ſell cheap is not the way to make the pot boil, as we ſay. But there is a ſort of people in the world, hat pretend to be wiſe, but underſtand not to diſtinguiſh betwixt things & things, being

out of their cognizance, and element, who, ſo they may buy cheap, care not what they be ſerved with, or how they are abuſed and cheated. *Penny wiſe* --- But we have an *Engliſh* Proverb, *A Larke is worth a Kite*, which may aſſoon be verified in th'Apothecaries Profeſſion as in any; both to the Buyer and Seller. And I muſt tell you thus much in plain tearms, that an honeſt Apothecary that ſells dear, many times gets leſs by much than ſome others that ſell cheap. And beſides a Learned Doctor in Phyſick, *The Accompliſh'd Phyſician*, though he hath not been wanting to contribute in his Laſh to the aſperſing of the Company as well as of *Lex talionis*, yet hath in this point been ſo candid and impartial, as to let the World know, that the honeſt Apothecary (for he grants there be ſome ſuch) is not onely to be conſidered, and pay'd barely for his Medicines, and Materials which are exhibited, but alſo to have ſome allowance for ſuch things as he provides in readineſs in his Shop for Patients, though they be not made uſe of, but being exolete or decay'd is forced to throw them out of doors, or into the fire: As alſo to have ſome conſideration for attendance extraordinary, which many times is expected from the Patient, and that at unſeaſonable hours, partly to be ſatisfied in ſome ſcruples of *Regimen*, or poſſibly to give account to the Phyſician, when he is not at leiſure to viſit the Patient himſelf.

Ac. Ph. Pag. 76. *Pag. 76.*

And further, They that have occaſion to make uſe of Lawyers, & Counſellors, & Sollicitors, about their Eſtates, think it not prudence to ſtarve their

cauſe;

cauſe; and if ſo, then for life, and health (for *non eſt vivere, ſed valere vita*) what will not a man give? I ſpeak this as to the concerns of the Patient as well to Phyſicians, as Apothecaries, that when they have faithfully performed their truſt and duty as they ought to do, they deſerve as much encouragement from them that had occaſion to make uſe of them, as any members in a Commonwealth whatſoever. And t'will be no imprudence for the Patients (*bona ſi ſua nôrint*, if they did but really weigh their own intereſt) to conſider it, and not to think to be too great husbands, as we ſay, to either of them in their gratifications. But I ſpeak this onely of ſuch Patients as are of ability to do it. As for the poorer and meaner ſort *ſecundùm magis aut minùs*, I doubt not that either Phyſician or Apothecary, honeſt, conſcientious, and expert in their ſeveral Profeſſions, do or will want bowels to extend their Charity, or will be remiſs in their beſtowing their pains *gratis*, when there is occaſion. The Worthy Doctor proceeds -- *Pag.* 19. *S.* Auguſtin *candidly in his book of Confeſſions declares, that through Covetouſneſs he repeated a courſe of Phyſick without conſulting the Phyſician, who had before cured him of the ſame diſeaſe, to his great charge, danger of life, and Offence againſt God.*] Whether S. *Auguſtin* be quoted as this Worthy Doctor alledgeth may be queſtion'd; becauſe all that he ſays is not look'd upon to be Goſpel; but grant it were; What? How comes this change about? Is *Saul* alſo among the Prophets? I could not conceive that this Doctor had any time or

leiſure

leiſure to conſult S. *Auguſtin* becauſe of his double diligence and imployment in his two profeſſions; but this I am confident of, that S. *Auguſtin* never taught him any ſuch Monopolizing way, as he hath entred upon. But the Grand Criminator alledged Scripture we know to whom; and for this the Worthy Doctor may have his Liberty to quote S. *Auguſtin*. Nevertheleſs, I cannot ſay, that I judge it reaſonable, that an Apothecary ſhould repeate a whole courſe of Phyſick, preſcribed formerly by a Phyſician, without his knowledge or direction, if the Phyſician be *inter vivos*, and may be had, and conſulted; though ſometimes poſſibly a Patient may be very importunate out of frugality to ſave Fees, and their importunity might poſſibly prevail with the Apothecary againſt a mans own inclination. But there may be many alterations in the caſe. And therefore what ever diſaſter ſhould happen upon it (as often it doth or may) th' Apothecary is certainly upon the ſafer and ſurer ground, when he hath a Phyſician's preſcript for his Warrant to juſtifie his actings. And this I ſuppoſe all honeſt and prudent Apothecaries muſt and will acknowledge.

Pag. 19. Next he comes to *neglects and miſtakes.*] And can the Patient conceive, that this Criminator, giving himſelf the liberty he uſeth to do, can quit himſelf better, or can or will take better order for the preventing ſuch miſtakes, than an able, conſcientious and ſober Apothecary can or will do?

Pag. 20. As for that which relates to any *diſreſpect, or uncivil*

uncivil deportment or unbeseeming language of any particular member, *whereby the Honourable Society of Physicians might be scandalized and offended*, the Company of Apothecaries do disown, and disallow any such actings, nor were they ever instigators or promoters of such, nor will be; And therefore I hope it ought not to be cast in their dish by the Good Doctor.

Another manifest sign of their endeavour to usurp our practice is their absurd calling the sick their Patients, &c.] Here's a straw the good Doctor stumbles at; *quid adfert? quid aufert? sic fuit ab initio*, and so it will be *donec Orcus ab Acheronte animas dimiserit*. Patients will be Patients to Physicians, and to Apothecaries; and you must give the Patients the Lie, if you allow it not, for they will call themselves so. Nor is it more, than Clients are Clients to Counsellors, and Attourneys, and Sollicitors without any regret of the Counsellors or detracting from them, that ever I could hear of. But the good Doctor must Monopolize, and catch at a very shadow, though he should lose the substance. Pag. 26.

As to the *Remedy* and th'*Only* and *proper Remedy*; *that Physicians make their own Medicines* —— *It being the desire of most persons and the censure of all wise men.* —— Pag. 27.

The Good Doctor takes here a great deal of liberty: but where the contrary is so obvious to the world, me-thinks he ought not in prudence to hyperbolize to such a height. *It is the desire of most men*;] the Good Doctor could wish it were so, and

so,

ſo he may be in part excus'd. *Facilè credimus, quod volumus:* but he knows in his Conſcience that there are a hundred Negatives for one Affirmative. 2. *That it is the cenſure of all wiſe men.*] Wiſe men may poſſibly ſometimes be miſtaken; *Nemo omnibus horis ſapit*; but *nequicquam ſapit qui ſibi non ſapit*, was the opinion of *Alexander* the Great, and our *Engliſh* Proverb is never out of date. *Some men are wiſe, ſome overwiſe, and ſome otherwiſe.*

Pag. 28. *Chirurgions will not truſt them to make External Remedies.*] *Qui neſcit diſſimulare neſcit vivere.* Now he Collogues the Chirurgions, at whom he hath alſo an aking tooth, could he have but a fit opportunity, or the leaſt power, to do them a miſchief.

Pag. 31. *He will avoid the trouble put upon him by th' Apothecaries Ignorance in not underſtanding it, who uſe to come to the Doctor to be informed.*

I ſhall not need to go far for an anſwer to the Good Doctor's convenience of being freed from ſuch trouble. —— It is *in promptu* from a Learned Perſon of his own faculty in theſe words,

Ac. Ph. Pag. 61. *Phyſicians are mortal men, and may (and oft have) in a debauch'd humour preſcribe improper Medicines, and moſt Improportionate Doſes which an Apothecary by th'experience of his Trade may diſcover, and repair for a rectification the next Morning, when the cloud is over with him.* But in caſe the Patient be to take that Improper Medicine, or Improportionate Doſe the ſame night, whilſt the Doctor is upon that merry pin (I will not ſay Debauch'd)

bauch'd), then the Ignorant Apothecary may prove the wiſer man for that night by conſulting ſome other ſober Phyſician in that point, and thereby preventing ſome miſchief that might enſue; therefore 'tis prudence for the Patient to make choice (as near as he can) of ſuch a Phyſician, who may *tàm veſpertinis, quàm matutinis horis ſapere*; and who may not think it a trouble to be repair'd unto in ſuch a Caſe, *Neſcis quid ſerus veſper vehat.* It may be too late to wait till next Morning. *Multa cadunt inter* —— *And I muſt tell you*, ſaith the ſame Author, *ſome lives have been ſaved by ſuch kind of Informations, and yet no diſhonour to the Phyſician.* But the Good D. *M.* would be quit of the trouble of hearing any more of his Bill or of any miſtakes in it, preferring his own eaſe before the life of his Patient. And all this notwithſtanding for the *good* of the Patient, and to do *Mankind* and his *Countrey men good. Credat Judæus apella.* Believe him who liſt.

With this ſuits the relation of the ſame Author of that Phyſician that preſcribed three drams of *Laudanum Opiatum* for a doſe, which another Phyſician more conſiderate changed into three grains: and was there not reaſon then, Good Doctor, that an Apothecary (though but ordinarily verſed in Pharmacy) ſhould repair to the Dram-Doctor, and rather give him a litle trouble, than by exhibiting the preſcript to be guilty of ſending the Patient to the River *Lethe*, by giving him almoſt 3 Dram too much? by which means he would not have been able the next morning to tell who hurt him.

Pag. 33. *Another miſchief in ſending Bills to th' Apothecaries is, that though th' Apothecaries be honeſt (and who can tell which of them is ſo?)*

Certainly Good Doctor there are ſome honeſt perſons among them. Is there no ſuch thing *in rerum naturâ?* then let them be diſcarded root and branch! But what if it be made to appear that there are many Apothecaries, who may for honeſty (without any arrogancy be it ſpoken) ſtand in Competition with this great Philoſopher? and that the Good Doctor's queſtion may be eaſily reſolv'd, that he ſhall not need his brother *Diogenes* his Lanthorn at noon day to find ſuch a man?

But the Good Doctor however either cannot, or will not tell where to find ſuch a one: Nay, he will rather endeavour to make him turn *Knave*, and diſhoneſt, *aut Inveniam aut faciam*, if he be not ſo already; and this he doth by proclaiming the dearneſs of their Bills, and making the World believe that their Apothecary ſtuff coſts them little or nothing, and ſo may be ſold for a Song; all clear gains! Whereas if himſelf come to the ordering of them, he will take care according to his promiſe to avoid th' uſe of Chargeable things and in ſtead of them to uſe cheaper: he ſhall not need to trouble himſelf, as he intimates, with Bezoar, Pearls, Sapphyrs, Emeralds, Ambergrieſe, Gold, &c. *Ad quid perditio hæc?* theſe will not turn to account, he will not caſt Pearls before Swine. Or if he ſhould chance to uſe Pearls, &c. he will put in one grain, or two at moſt for an hundred, as was formerly.

formerly demonſtrated from his own confeſſion. But ſome men have their grains of allowance, and this Good Doctor his hundred; So 'tis an hundred to one but the Doctor is miſtaken in the right and proportional doſe of theſe dear Ingredients, and may poſſibly be willing enough to be ſo miſtaken *lucri gratiâ* for the Patients *gewds*, and to *do Mankind good.*

But his charge is, that *he commits the care of diſpencing of Medicines to his ſervants, whilſt he is viſiting abroad, or at his recreations.*] And I pray Good Doctor who takes care of diſpencing your Medicines all the other part of the day beſides that half hour that you allot your ſelf for that buſineſs? Some Novice that was never bred up to it, whilſt you are viſiting, or taking your recreations, or indulging your *genius*; and then how far the Patients may be more accommodated, and not run more hazard to the danger of their lives, may eaſily be judged.

And now the Good Doctor is come to the *Advantages* that will come to the Patient *by Phyſicians making their own Medicines*, and thereof you may expect great matters. *Parturiunt montes.*

As for the Patients, they may hereby ſave moſt of the great Charges of Apothecaries Bills. Nay afterwards in the ſame Narrative he tells them, *the whole charge of th' Apothecaries Bills will be ſav'd*, for he *will take nothing for his Medicines*, he will *give th' Apothecaries ſtuff gratis.*] But all this with a *Salvo*, they muſt come off with handſome Sawcy Pag. 33.

Fees: Otherwise I pray how will this hold water? How do ye think that this Good Doctor must live in that handsome equipage, grand porte garb, and attendance, &c. which he tells you are necessary concomitants to his Profession, and promises himself (doubtless) to be Master of? This is a Paradox indeed, and will need an *Oedipus* to unriddle, and 'tis past my skill, *Davus sum, non Oedipus.* But I crave pardon, I see the Good Doctor hath his Expedient for it at hand, as he is pleas'd to communicate it, *pag.* 37. he will cure the Patient by *Well ordering onely, without any remedies at all, or but very few, and those inconsiderable.* & *Pag.* 36. *He may avoyd all pompous, useless, chargeable Medicines of the shops, and substitute in their places cheaper: he may very well lay aside the precious stones, Sapphyrs, Emeralds, &c. the high priced Magistrals,* as he calls them (he means I suppose Magisteries) *of Coral and Pearl, as also Unicorns horn and Bezoar, and he may also spare the charges of Leaf-gold for gilding of Pills, Electuaries, &c.* Nay further to make good his assertion of the Patients advantage in saving charges by giving them their Medicines *gratis*, and to make it out how he can afford to take nothing for
Pag. 37. them, he proceeds, *he shall have little use of Conserves, Syrups, Lohochs, &c.* and amongst other expedients to frugalize his new trade, *he shall not need to use so large Compositions, consisting of such confus'd and contrary Ingredients; and will find good reason to lay aside those unintelligible and unreasonable Compositions of Mithridate, Treacle, and the so much magnified Treacle water.*] Now then I

am

am reasonably well satisfied with this expedient of the Good Doctors, which convinces me that he may afford to give his Apothecary stuff into the bargain, for he will either give little, or nothing, or else nothing to purpose; he will feed them at most, but with a bit and a knock of any dear remedies (I perceive that by him,) even those from whom he expects competent Fees; Nay he makes no bones of it, even to rob th' *Ospittle* as we say. The poor man's Physick *Mithridate*, and *Treacle* he would fain cry down; Where then is this Good Doctor's Charity?

Now as to his so much Vilipending the Grand Compositions of *Mithridate* and *Treacle* —— so much magnified and cryed up by most Learned Physicians Antient and Modern, I have a word to mind the Doctor of, before those be laid aside. Possibly in those Compositions of *Mithridate* and *Treacle* I will not say but that something might be amended and corrected, and possibly some more analogous and proper substitutes in the room of such Ingredients, as were neither in our fathers days, nor are yet in ours to be had, and tautologies and repetitions of the same Ingredients in one Composition rectified, as Learned *Zwelfer* hath well observ'd, and done that particular to our hand in part. I shall not pretend to make any Apology for them, neither to Magnifie, or Vilifie them, but shall leave that to the censure of the Honourable Society of the Colledge of Physicians as the only and most proper Judges in such a case. And whether the Compositions, or the Good Doctor be more unintelligible, or unreason-

able:

able, let such intelligent and reasonable persons judge. And besides Good Doctor, under favour, till better and more proper and intelligible remedies can be thought on, and directed in lieu of them, I conceive it may not be so seasonable to decry them. Neither may I pass over those two famous Physicians of *Rome*, *Damocrates* and *Andromachus*, to whom *Pompey* the Great communicated the Original description of *Mithridate*, after his great Victory over *Mithridates* himself the first Inventor, who himself was a Learned man, and able to express himself in two and twenty several *Idioms*, as it is reported of him; these Physicians I say did put such an estimate upon this Composition, that one without much alteration, the other with the addition of Vipers and some other small addition, entitled themselves to it. The former preserving the honour of the first Inventor named it *Mithridatium Damocratis*. The other altering the name because of his addition of Vipers, which the *Greeks* call θηρία calls it *Theriaca Andromachi*. And besides these most of all the Renowned Physicians that have been extant ever since, have expressed their high esteem of them, as *Galen*, *Avicen*, *Wecker*, *Renodæus*, *Bauderon*, &c. Nay *Bartholomæus Maranta*, a famous Physician of *Naples*, who undertook to write a Commentary upon *Trevcle*, and *Mithr.* in his *Proœmium Authoris*, after his Dedicatory Epistle to *Ferdinandus Imperatus*, an expert, and most Ingenious Apothecary of *Naples*, tells us, that he was wont to compare the two Antidotes of Treacle and Mithridate to the two strong Heroes

or

or Champions *Hercules* and *Theſeus*, *Who*, ſaith he, *propounded to themſelves, and acted nothing elſe, but that they might clear the world from many things pernicious to mankind; and what elſe do theſe two famous Antidotes perform, but that mankind thereby may be freed from the bitings of venemous Serpents, and from the malice and tyranny of diſeaſes?* And this dedication of his was in *Anno* 1570. One hundred years ſince, which doth evidence in ſome degree, that th' Apothecaries profeſſion is not ſo Novel, as the Good Doctor would have it. But to come home to our ſelves concerning theſe things that the Good Doctor would lay aſide, they having been ſo much made uſe of, and that with good ſucceſs to poor people, who are neither able to give the Doctor a Fee, or to pay th' Apothecary, and conſidering that ſo much good hath been done with them by Charitable Ladies and Gentlewomen in the Countries to their poor Neighbourhood, where other or better remedies are not to be had, I do not a little heſitate at the conceit of this Good Doctor. Beſides all this, *A teneris aſſueſcere multum eſt*, It will not be an eaſie matter or a task of a few days to bring the Common-people off from their good opinion of ſuch remedies as they have been long accuſtom'd to, and have found benefit from. But this I confeſs is *ultra crepidam*; *under the Roſe*, and above my ſphere, or the ſphere of the Company of Apothecaries to meddle with: but is left to the judgement of the Learned Colledge (as I hinted before) to determine, who are beſt able, and have power to

make

make what alterations they ſhall think fit either in this, or in any other Compoſition, contained in their *Pharmacopœa*, or *Diſpenſatory*, for the publick good.

But *Quid moror*? the Doctor goes on, and applying himſelf to thoſe of his own faculty, *pag.* 39. Who do or are like to comply with him, adviſes them to *conſider*, and they will find *what a vaſt*
Pag. 39. *encouragement they have to improve their knowledge ſo far, that they ſhall not onely be able to leave Mankind deſtitute of no remedy Nature did ever produce* (high Language!) but he tells you over and above, *pag.* 44. *that he will be able to lay open a whole Ocean for new diſcoveries. Eloquere ut videam Domine Doctor!* (*Admiranda canit.*) What? no leſs than a *whole Ocean for new diſcoveries*! Certainly the Good Doctor hath got the *Philoſophers Stone*, or is Maſter of the *Univerſal Medicine*, or ſome other great *Arcanum*; and then what is there that he is not able to compaſs both by Sea and Land? Nay further, if that will not be ſufficient, he will not be circumſcribed to ſublunaries,
Virg. Ecl. but may go higher yet. *Ipſe vel è Cœlo potis eſt deducere Lunam*, he will be able by his Chanting even to bring the Moon down from Heaven.

Pag. 40. *When Diſpenſatories were firſt made th' Apothecaries were really Phyſicians Servants*——] And ſo by Conſequence the Good Doctor Intitles himſelf *Maſter*. Yet under favour of this great Maſter in Philoſophy, A Servant is not always oblig'd *Jurare in Verba Magiſtri*. Some circumſtances there may be, that may give check to that rule; *Aliis non benè*

benè imperat, qui ſibi imperare neſcit, he that cannot govern himſelf, and his own paſſions, how unfit is it for ſuch a man to claim the title of *Maſter?* or to expect that becauſe *αὐτὸς ἔφη*, *Ipſe dixit*, there ſhould be no queſtioning of Authentick to *quicquid in buccam*----

Greater reſpect will be given to ſuch Phyſicians, and their Honour doubled, which every Phyſician looks principally at. Pag. 41.

I believe and am confident that the Doctor is much miſtaken in that point alſo: Honeſt Men, and Conſcientious Phyſicians look more principally at *the curing their Patients*, than *doubling their Honour. Honeſty* is *the trueſt Honour*; maugre all that the Good Doctor would infer to the contrary.

He will gain and keep to himſelf Patients, who have diſeaſes they are unwilling ſhould be known by Apothecaries and their boyes, &c. Pag. 44.

I ſhall not ſay in anſwer to this, that the Doctor may herein be ſtiled a *Mountebank*, as himſelf ſtiles th' Apothecaries: but if he do but Print his Bills, and make his man poſt them up in ſeveral places of note, ſignifying his name, and where his lodging is, and the hours of the day when he may be ſpoke with, and the diſeaſes that he cures with ſuch privacy as Mounte-banks uſe to do, he may I preſume have as much practice as the beſt of them all.

The Doctor goes on ſtill and tells you, that *the great intereſt that Apothecaries have in families will decay for their petty officiouſneſſes (which Phyſicians have put them upon;) Theſe will be taught Nurſes, and the Aſſiſtants, &c.*] Now the Good Pag. 47.

Doctor hath alter'd the ſcene. What! Is the Doctor wheel'd about to collogue Nurſes that in his Frontiſpice hath ſhuffled in *Nutrix* and *Pharmacopœus* into his Diſtich amongſt the tribe of *Mountebanks*, which are not found in th' Original, as I hinted before in my Animadverſion upon it? But any tooth (good Barber!) Rather than he will not unrooſt th' Apothecary, he will ſet up the Nurſes Cock a hoop, and chuſe them for his mates, but this is not ſo prudently done; *ſi non Caſtè, ſaltem Cautè*, Good Doctor. But there is a ſort of perſons that need to have good Memories; I perceive the Doctor had forgot his Title Page. Nevertheleſs, *as for the great Intereſt that Apothecaries have in families for their petty Officiouſneſſes* (as the good Doctor calls it) *which Phyſicians have put them upon*, his hopes are, that *that will decay* by this his new Project (though his Expedient be but weak, and ſuch as relliſhes more of paſſion, and ſelf intereſt.) Yet thus much I muſt ingeniouſly acknowledge, that Apothecaries may in the main be better employed at home in their own ſhops in looking after the preparations of Medicines for the Patients, and do them as good if not better ſervice in their ſhops, than at their Lodgings, by viſiting, and might thereby ſave a conſiderable charge in keeping fewer Servants. But ſome are partly enforced to it to preſerve their acquaintance, which otherwiſe might poſſibly be taken from them by the Phyſician, if they ſhould not ſometimes appear; and beſides ſome Patients will think themſelves ſlighted, and neglected, if they ſhould wholly abſent themſelves.

ſelves. And therefore, if the good Doctor can find out a *Medium* by any honeſt Expedient, or by taking more care of the Patient himſelf to excuſe th' Apothecary this trouble, he may do a good piece of ſervice both to Patient and Apothecary.

He proceeds on as to the *reaſonableneſs of making his own Medicines* to ſupport himſelf, and to have *the preheminence above thoſe Ignorant perſons, that would incroach* ——] See how hard a matter it is to paſs one Paragraph without aſperſing th' Apothecary! Then he comes to tell you of *the great charge, ſtudy, and labour, before he can arrive at any benefit from it.* That he *muſt take the Chargeable degrees of Bachelor, Maſter of Arts, Bachelor in Phyſick, and his expences in the Univerſity, his Library habit, more freeway of living in a ſuitable houſe, attendance, greater taxes, &c. Inſomuch that he ſpends more before he comes to practiſe than will ſet up (perhaps) a dozen Apothecaries in a way of Livelyhood, and,* beſides, *great ſummes before he can put himſelf in a fitting Equipage.*] *Unde, unde precor! non bene conveniunt:* Whence comes the Good Doctor to be Maſter of theſe *Great Summes*, come they out of the Clouds? *enough to ſet up (perhaps) a dozen Apothecaries; Si Cœlum ruerit, forſan* —— *If the ſky falls, we may (perhaps) catch larks;* But what Apothecaries ſhops doth he mean? He means ſuch I preſume as he intends to furniſh for his Patients; He tells you *the Phyſician needs not to make uſe of any chargeable things, &c.* As he intimates in his former expedients, and ſo I'le grant him to ſpeak truth in this particular. Pag. 48.

Pag. 51. He tells you that *in the Plague time th' Apothecaries took upon them the whole practice of Physick.*] I pray Good Doctor how came it to pass, that you had not your share in it? Must poor Patients suffer and perish without help, because the Good Doctor durst not appear, or stay by it? Was here a publick spirit? a design to do *Mankind good*, or rather a self Interest? Where was the good Doctor's *Charity? Proximus egomet mihi; It begun at home*, and there it continues, whatever he may pretend; he is not over diffusive or prodigal of it abroad.

Pag. 63. After some digression the Good Doctor comes now to gaiole the Ladies, whom formerly he had entituled the *Credulous Sex*, *believing creatures*, and so now will endeavour to make that use of them to believe all to be truth which comes out of his mouth; but I presume they will be wary, and take heed whom they trust, and remember how their great Grandame *Eve* was deceived, and by whom, even by the Grand Criminator.

Pag. 64. The Good Doctor seems to answer an Objection, that the great expence of time in preparing Medicines will keep them from this course; and his answere is, that *a Physician needs not to spend much more than half an hour in a day one with another on this work, and may faster dispence them, than Apothecaries to Hospitals, who in an afternoon can provide for an hundred or two hundred sick persons, and carry them, and dispose them, &c.*

Now how this humour of vapouring should suit with his extraordinary care of preparing Medicines for the Good of his Patients, I am to seek.

But

But possibly the Good Doctor may think I speak without book, and therefore may sooth himself up in his imaginary confidence, what he can do in that half hour. I shall therefore herein refer him to that gentleman of his own faculty, *Accompl. Ph.* who in his *Pag.* 54, 55, *&c.* Hath candidly recited the *Inconveniencies* and *Impossibilities* of it, —— which are too large for me to insert here, though they be worth the perusing.

But grant that such a thing might be done in so short a time (which is a thing absolutely impossible for the Worthy Doctor to compass) doth he purpose to cure his Patients as they do in Hospitals, and Alms houses? this will *malè audire.* Such Patients as you desire, Good Doctor, will not be willing to part with their Fees for an Hospital Cure.

Another Objection which the Doctor seems to answer is, that the Apothecaries rail at this course which is undertaken by this Good Doctor, and say *it will undoe them.* His answer to this is that *if needs one or other must be ruin'd, 'tis more reasonable that th' Apothecary should suffer than the Physician* ——] To this I reply, that if there be a necessity that one or other must be ruin'd, then certainly it is but consonant to reason and impartial Justice *suum cuique tribuere,* (that the Saddle may be set upon the right horse) that the first Machinator of the design'd mischief and Artifice be the person fittest to suffer. —— *Nec enim lex justior ulla est, quam necis artifices arte perire sua.* There will not need any great inquisition about the person entitled

entitled to it: neither can the Apothecary say, *Coram quem quæritis adsum*. But however I hope that there may be some *Medium* of Reconciliation whereby neither one or other may be ruin'd, We must forget and forgive; For when we have done all by Criminating and Recriminating, *bonas horas malè collocando*, 't will come to this point at last; as *Æneas* to his Father *Anchises*,

Virgil Æneid. 2. *Quo res cunque cadent unum & commune periclum, Una salus ambobus erit.*

Both Societies are Embarqu'd in one Bottom, so as if one sink, th'other is not like to expect much safety. And there may be some people possibly in the world, so ill natur'd, that whilst we are at this feud & difference amongst our selves, may clap their hands and cry, *Eja Socrates, eja Xantippe, fight dog, fight bear*; Therefore under favour I conceive, it will be the great joynt interest of both Societies to preserve and maintain each others well-fare in their several respective Capacities,

—— Alterius sic
altera poscit opem ——

For in summe that the Physician of himself without the assistance of the Apothecary should pretend to the compounding, and administring of Medicines to the Patient, or that the Apothecary of his own head, in any case of danger or difficulty, should dare to undertake the Cure of the Patient without consulting the Physician, I conceive that nor one

nor

nor other of them doth therein discharge the duty incumbent upon them; neither can they expect, in any probability, much good success, which otherwise by their joynt compliance they might,

Ut quæ non prosint singula, juncta juvent.

Then he proceeds yet further and tells you, that *the Apothecaries will undo all the Chymists in* London, *and possibly ruine the Corporation of Destillers of strong waters, Drougists*, and what not?] To which I answer, That the Good Doctor, because he fears all his former Chaff will not catch old Birds, nor that by all his Chanting he shall be able to deceive sober discreet persons, will therefore *Ulteriùs progredi*, he will call in for more help, he will *omnem movere lapidem*, leave no stone unturn'd, that may make for the ruining of th' Apothecaries. In order to which now he calls in for further assistance *Chymists, Strong watermen, Drougists*, and tells them a tale of a Tub, thinking thereby to make his own tale good, and to bring an *Odium* upon the Company, but let his own turn be serv'd, and then hee'l tell them another tale also. And then if he can *Polyphemus* like, of whom the Poets, *Antro suo includere*, get them into his clutches, all the favour that they may expect from him, is no other, than what *Ulysses* should have found, or could hope for from that *Cyclops*, who having devoured several of his Companions reserved him for his last bit. But *fœlix quem faciunt* —— Pag 65.

Now he comes to threaten those Gentlemen of his Pag. 63.

his own faculty, who do not comply with him in his design (for he finds yet but a small appearance of Compliers) and tells them (contrary to all good manners, and ingenuity) that, *Nothing but lazineſs, ignorance or want of will to doe good for the ſick, can hinder them from complying.*] I ſhall not preſume to ſay much to this (having given ſome ſmall hint of it in the beginning) but that (whatever theſe Gentlemen, not willing to diſcover the nakedneſs and rudeneſs of their Colleague, think fit *de induſtria* to paſs by) I muſt perſwade my ſelf, that if that eloquent Oratour *Cicero* had been alive and to plead for thoſe aſperſed Colleagues in ſuch a caſe, he would not have ſtuck to ſay, *Non feram, non patiar, non ſinam,* as once to *Catiline.* But yet the Good Doctor preſſes home towards the cloſe with his menacing his Colleagues, *viz. But thoſe Phyſicians, that for reaſons cannot, nor will not take this courſe, are to be admoniſh'd (delphinem natare docebit.) to doe here as the Phyſicians did in* France, *for the good of the people,* viz. *to tell the Patients the prices of their Medicines, and to write their Bills in* Engliſh &c.] *Cui bono?* What will the Good Doctor gain by that? *Manum de tabula*— Hands off Good Doctor! Not too much upon that ſtring, if you love your own intereſt. But let me mind the Doctor of what one of the Learneſt Phyſicians of *France, Renodæus,* adviſeth, in his *Inſtitut. Pharmaceut. lib.* 4. *cap.* 3 *de arcan. celand.* whereto relation may be had. But what cares the Good Doctor for all that? Rather than not be revenged on the *Philiſtin* Apothecary, he will be as valiant as *Samp-*

ſon,

ſon, and doe his utmoſt to pull the fabrick down upon his own head, as well as upon his enemies, and to ſacrifice his own life in the ruines. Brave, Heroick, *Roman* valour! What cares he for his life, ſo he may but do his Countreymen & Mankind good, and withall be reveng'd on th' uncircumcis'd Apothecary, *the Common Enemy*, as he tearms him, for the loſs of his Eyes? And indeed the Good Doctor may poſſibly be *oculis* (*vel ſaltem mente*) *captus*, he hath taken his mark ſo much amiſs, and may find hereafter by experience, that when he undertook this task, of *Raking*, as he calls it, into the faults of Apothecaries, *he took a wrong Sow by the Ear*, as we uſe to ſay in plain *Engliſh*.

As for any *Arcanum of the Phyſicians own preparation*, I conceive the Company have not to object againſt it, if it be not prepared and made uſe of *de induſtriâ* to confine the Patient to his own Apothecary, or to divert the Patient from ſuch an Apothecary as he deſires; Nor can I believe that any ingenious Apothecary entruſted with ſuch an *Arcanum* will require much profit from any other brother Apothecary, that may have occaſion to make uſe of it. However I am not of the opinion that a Phyſician is, or can be, oblig'd to make uſe of any ſuch Apothecary, as he finds juſt exceptions againſt, and can make it appear by falſifying his preſcript, or other manifeſt neglect, but rather conceive that the Phyſicians liberty may poſſibly reduce ſuch an Apothecary to his duty and make him honeſt. For how can the Phyſician expect, that (though himſelf preſcribe the beſt and moſt proper Reme-

dies, that upon mature consideration he can) if th' Apothecary be not honest and conscientious, as well as able, to make use of such Ingredients as are sound, and carefully prepar'd, or for lucre use such things as are exolete, or decay'd, how can (I say) the Physician expect any good success out of such a shop for his Patients recovery. But such declining of an Apothecary I suppose the Physician ought to have good grounds for, and to have withall the Patients assent in it, if th' Apothecary be one, whom the Patients themselves make choice of. And as for the high Language that some others have used against th' Apothecaries, if their intentions be only to restrain th' Apothecaries from the Professed customary practising of Physick, wch some of them seem to intimate, I shall not be willing to take cognizance of it. But yet good Language provokes not; and soft fire makes sweet Malt, as we say,

Flectitur obsequio curvatus ab arbore ramus.

Nor can I judge it reasonable that an Apothecary, who is entrusted with any *Arcanum* from a Physician, should to the prejudice of the Inventor communicate this without his consent to any other person, and thereby become a failer of trust, which amongst the rest is one of the Crimes laid to his charge.

And now having with what modest, calm and plain *English* I could, endeavoured to vindicate the aspersed Company, I intended to have struck off; but that I find some other Pamphlets of the Good

Doctor's

Doctor's flying abroad, amongst which I observe that his reply to *H. S.* casts more dirt upon the Company of Apothecaries, which I shall endeavour to wipe off in a word or two before I leave him. The Good Doctor would fain make the world believe, that *the Company of Apothecaries combin'd with H. S. to asperse the Royal Society.*

Now he is upon a new Stratageme, on purpose to create new Enemies to the Company. If he cannot compass his ends one way he will try another; *Sinon*-like, of whom 'tis reported in order to the bringing in of the *Trojan* Horse, that he was,

——*In utrumq; paratus,*
Seu versare dolos, seu —— *Virg. Æneid. 2.*

But we have an *English* Proverb concerning such Persons as are never quiet, but itching still to prosecute new Ambages, and crafty insinuations whereby to traduce their honest Neighbours, *viz. That they have as many tricks as a Dancing Horse,*

—— *Hoc mihi juris*
Cum venià dabitis. —— *Horat. l. 1. Sat. 4.*

(pardon my homely expression.) And then the ardent advice of *Laocoon* may not be unseasonable,

—— *Equo nè credite Teucri.*

For I can assure those Gentlemen that the Good Doctor is wholly mistaken in that point. *Haud incer-*

ta cano; I ſpeak not by conjecture, but knowingly, as we ſay. *Quid Romæ faciam? Mentiri neſcio.* And if theſe bare words will not gain belief, then that which is reported of that *Sinon*, that aſtute, ſubtil *Greek*, that he ſhould utter, as the eloquent Poet hath it, *ficto pectore*, the Vindicator, *this ſilly Ignorant ſoul*, as the Doctor is pleas'd to ſtile him, ſpeaks in the ſimplicity and integrity of his heart,

——— *Nec quamvis miſerum fortuna Sinonem*
Finxit, vanum etiam Mendacemq; Improba finget.

Though his condition were never ſo deſpicable, the world ſhall not be able to tax, or implead him of venting any untruths, ſuch as in his conſcience he is convinc'd to be ſo, nor was it ever his ill fortune to be counted a *Lyar*, though the Good Doctor hath concluded the whole Tribe ſo to be. But this his faithful aſſeveration, he hopes, may be ſufficient to any Candid and Ingenious Perſon, to wipe off that Calumny of the Doctor's, and to clear the Company of Apothecaries, from any ſuch Combination againſt the Royal Society.

But to proceed a little further; Something elſe I find in that Reply of the Good Doctor's, which he quotes out of *Horace*, to render th' Apothecaries ſtill more vile. *Projectâ vilior algâ*, he is in the Doctor's account. *I find them*, ſaith he, *ranked with the baſeſt of men*;

Ambubaiarum Collegia, Pharmacopolæ.

Ambubaiarum,

Ambubaiarum, that's a hard Word (Good Doctor,) *able to puzzle* a man that is not book-learn'd, as the Doctor tells them he is *able* to do. But let that pass, I'le venture at it. But first (Doctor) let us lose none of our good Company. *Solamen miseris* ——. What are the rest which follow in the next verse, Pag. 63.

Mendici, Mimæ, Balatrones —— Horat. 1 Serm. Sat. 2.

For we are all Neighbours, *Beggars*, *Bawds* and *Balatroones*. And if so, then let me mind the Good Doctor,

Tunc tua res agitur, paries cum proximus ardet.

When your Neighbours house is on fire, then *Medice Cura teipsum*, 'tis high time to look to your own, and to take care of your own affairs, Good Doctor. If th'Apothecary march in the Van, then 'tis but reason that some other Person should have the honour to bring up the Rere, and what person more fit for that than such a one, who *propter balatum & vaniloquentiam*, for his bawling and chanting may be justly entitled to it? The Good Doctor seconds the Satyrical Poet with a passage out of the famous and most eloquent Orator *Cicero pro A. Cluentio*, who made mention of a *Pharmacopola Circumforaneus*, who poisoned a Citizens wife of *Rome*, and ran away: *but he was no Roman*. Yet let me tell the Doctor thus much, by his Good favour, that neither the *Pharmacopola* mentioned

mentioned by *Horace*, nor yet the *Pharmacopola Circumforaneus* mentioned by *Cicero*, which he alſo quotes here, can in any rational man's apprehenſion be conſtrued to be *Pharmacopœus*, the ſhop-Apothecary, but rather ſome Common Mountebanks, that made it their Trades *circumforare*, to go from one good Market Town to another, and there to mount the Stage to deceive the people, *ſi populus vult decipi*; Nor poſſibly may they be without their Troops of Pipers and Fidlers and Tinkers Trulls and Gypſies to follow the Camp, ſuch as the Good Doctor hath ranked with them in the Van. Further, *Cicero* ſaith, *But he was no* Roman, and by conſequence, or in all probability, no Apothecary, which acted that *Venefical Mœris*'s part upon a Citizen's wife of *Rome*. But,

Virg. Eclog. 8

Has herbas, atq; hæc Ponto mihi lecta Venena
Ipſe dedit Mœris. ——

Further I obſerve, that the Good Doctor, in one of his late pieces, *beggs pardon of all Learned men, eſpecially thoſe of his own Art, that* he hath *condeſcended ſo low, as to cope with ſuch unworthy Adverſaries, hoping that* his *Zeal for* his *Profeſſion may excuſe him.*] (I wiſh he were not a greater Zealot for kindling Coals! I ſuppoſe the fire might have been extinguiſh'd before this, had it not been for his bellows.) 'Tis true, *Aquila non captat Muſcas, nec capit Elephantus mures.* The Eagle ſoars aloft, and catches not at flies, and this high-flown Doctor thinks it a great diſparagement and much below

below him to contend with such contemptible adversaries, the spawn and refuse of all. But Good Doctor, *Nec sum adeo informis.*—*Nec omnium dierum Pharmacopœis occidêrunt Soles.* They are no such despicable creatures as this Doctor would make them. I am sure they are not so reputed in Forreign parts, nor have been so character'd abroad; they are numbred there amongst the Chief Magistrates and Citizens, as *Bartholomæus Maranta*, that Learn'd and Famous Physician of *Naples*, in his Dedication of his Commentary of *Theriaca* and *Mithridate* to *Ferdinandus Imperatus* then Apothecary of the same place (which I hinted before) witnesseth. So also Learned *Schroeder*, before his *Pharmacopœia Medico-Chymica* (than which there is not, I conceive, a more Polite and Candid piece extant upon that Subject,) I say, this Physician (who was *Archiater*, Physician in Chief to the Republick of *Franckford*) did not disdain to consecrate (as he tearms it,) that his piece to the Apothecaries of that place, whom he is pleased to mention *nominatim*, and to stile them in the front of an Epistle to them before his book, not dishonourably. I could name others of the same nature, as *Petrus Uffenbachius* one other of the Chief Physicians of *Franckford*, in his *Proœmium* to the publication of *Renodæus*'s Dispensatory, and *Quercetan's*; with some others, but I pass them.

But 'tis probable the Good Doctor did not think any body durst be so Bold and Sawcy, as to question any thing that came from him, being *A Fellow of the Colledge* (for he bears himself up still upon that foundation, as *page* 31. of his Reply to *H. S.* where he

he ſaith, *All civil men of the faculty would have thought, a Fellow of the Colledge his affirmation had been ſufficient enough againſt a practiſing Apothecary without putting the Caſe at all.*] A Compleat piece of Juſtice! Great *Pompey* like with his high Language in the Senate-houſe, *Si ſolum pede pulſavero, plenam exercitibus totam reddam Italiam:* So the Good Doctor if he do but ſtamp on the ground with his foot, nay, if he do but ſay the word, it is argument enough (*nemine contradicente*) to ſilence the poor Potecary, & to have a whole Army of Phyſicians at his beck. And what I pray, notwithſtanding his grandiloquy in the Senate-houſe, was that Great *Pompey*'s end? After his utter defeat at the *Pharſalian* battel, flying into *Egypt* to *Ptolemy* for refuge, *Mortui non mordent*, put an end to his days. But he tells you, *Examples enough may be ſhown phyſicians ſo doing.* I believe, Good Doctor, you forget your ſelf, and therein aſperſe the Honourable Colledge, who have more Candor and Ingenuity in them than to aſſume any ſuch unlimited power, which no law doth, or can allow. And I fear you will be at a loſs to produce any one ſuch Example; and if you ſhould be able to produce it, I muſt take the boldneſs to tell you, that it would prove little better than *Apocrypha* at beſt: Take therefore in anſwer to yours, One Example, for all, out of Sacred Authentick Record, which will hold water, when yours ſhall not, and 'tis this. If the *Idumean* Prince (for ſo it appears in Sacred Writ that he was the greateſt man in all the Eaſt) thought it a Crime of a high nature, and ſuch as might bring a juſt Judgement from heaven upon him,

Plutarch.

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Discite justitiam moniti, & non temnere Divos. Virg. Æmid. 6.

And therefore 'twas a Good Caution, that a Gentleman of your own faculty gives; That *Physicians should not usurp any Authority, or Majestick Commands over th' Apothecary, other than of prescribing, directing and informing what is necessary for the good of the Patient, and consequently to esteem them as free Trades-men.* Indeed some such healing Language as this might happily conduce to some right understanding, but to Rant and Chant, as this Good Doctor hath done, and for ought I can gather will do *in infinitum*, what may we expect, or what may we not expect rather? For we still see new *Hydra's* heads pullulating from the same stock: therefore we desire to know, in what *Olympiad*, or in what year of our Lord we may hope for an end of the Good Doctor's abusive language. *Quoúsque tandem abutêre* ——? (As that Eloquent *Cicero*, *Orat. in Catil.*) Acc. Phy. Pag. 88.

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Discite justitiam moniti, & non temnere Divos. Virg. Æneid. 6.

And therefore 'twas a Good Caution, that a Gentleman of your own faculty gives; That *Physicians should not usurp any Authority, or Majestick Commands over th' Apothecary, other than of prescribing, directing and informing what is necessary for the good of the Patient, and consequently to esteem them as free Tradesmen.* Indeed some such healing Language as this might happily conduce to some right understanding, but to Rant and Chant, as this Good Doctor hath done, and for ought I can gather will do *in infinitum*, what may we expect, or what may we not expect rather? For we still see new *Hydra's* heads pullulating from the same stock: therefore we desire to know, in what *Olympiad*, or in what year of our Lord we may hope for an end of the Good Doctor's abusive language. *Quoúsque tandem abutêre* ——? (As that Eloquent *Cicero*, *Orat. in Catil.*) Acc. Phy. Pag. 88.

Quo te Mœri pedes? Whither will the Good Doctor run? It is high time I conceive, (Good Doctor) to ſit down and be reconciled.

Jam ſatis terris nivis, atq; diræ
Grandinis ——————

but he is at liberty.

As to the Good Doctors being pleas'd in his late piece to make himſelf merry in putting the *Wittall* and *Cuckold* ſo facetiouſly upon the Apothecaries, I ſhall not give either him, or my ſelf any trouble to anſwer, but ſhall leave it to the Learned Pen of ſome *Good Apothecaries Phyſician*, as he tearms them, (whoſe joynt concern it is) and who may better know how to treat the Doctor, but all in ſome convenient time. In the *interim* let the good Doctor enjoy himſelf in that his mirth. For which his piece of Merry Drollery I wiſh him a Merry New Year, and that is all the harm I wiſh him.

I ſhall conclude this my diſcourſe with a paſſage out of that Learned, and famous Phyſician of *Paris*, *Renodæus*, in his *Inſtitut. Phamaceutic. Lib.* 2. *Cap.* 2. *De præparat. differentiis.* Where having treated of ſeveral Chymical preparations he proceeds thus. *Verùm relictis, &c. But leaving the Chymical preparations, which it is often better to know, than to try, or experiment, let us purſue the wonted preparations of Medicines, and the wholſome Remedies of the princes of Phyſicians, which every body may with ſecurity and without fear of danger make uſe of for*

the

the expelling of diſeaſes, and the preſerving of health. Of which ſort are ſuch as are daily, openly, and before all mens eyes prepar'd by th' Apothecaries: and are either for preſent occaſion, or for ſome longer time kept in their ſhops. For of theſe as the neceſſity of the exigent occaſion requires, the Phyſician one while makes choice of theſe Remedies, another while of thoſe, and how much, and how prepar'd may be convenient for the driving away of this or that diſeaſe, he preſcribes. Non verò parat, neq; præbet. *But he prepares them not, nor adminiſters them to the Patient, but the truſty and honeſt Apothecary, who is therefore call'd the Phyſicians Hand.* He proceeds on. *For ſo* (ſaith he) *it is ſafer for a man to commit his health and life to two than to one ſingle perſon, Who whileſt he alone preſcribes, prepares, and adminiſters the Medicines, as he hath the power of life and death in his own hands, ſo he often kills, and yet is unpuniſh'd. Which thing ſeeing it is ſo Impious, or Wicked, the Apothecary muſt of neceſſity be inſtituted or appointed, who may after the accuſtomed manner prepare Medicines, and keep them for future uſes, as well as for preſent occaſions.*

Whether then theſe few and modeſt Animadverſions of the Vindicator may not be conſtrued to ſpeak truth and plain Engliſh, according to the promiſe of the Author, and whether the Apothecary, who is not the Preſcriber, be not the more fit and ſafe perſon to be intruſted to prepare and adminiſter what is preſcribed, than the Phyſician who

is

is the Preſcriber himſelf, and by conſequence, whether the Good Doctor's *Only Remedy* may turn to any good account, he humbly ſubmits to the judgment of the Ingenious, and Impartial Reader.

Pro captu Lectoris habent ſua fata Libelli.

FINIS.

A 1036.